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Not many centuries ago persecution for opinion sake, were common. A abbot, actuated with a holy zeal for religion, had the eyes of four monks cut out for resisting his despotism. Many atrocities of such a character were men in one age of the world. No people have advanced a little, and a class confine their overbearing hatred to breaking up meetings, smashing furniture, etc. This is a little in a of putting out eyes, etc.

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FRANKLIN grasped the lightning in
cloud,
Which to the ground in impotence
hurled.
Morse picked it up and from his subtle hand
He sent it with a message round the world.

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That Mysterious Key.—G. C. Castleman writes:—I noticed an article in the Journ-

NAL of Dec. 30th, inquiring after the key that unlocks the "Mystic gates" that leads to the "Dome of Nature, and presents to the admiring gaze the holy of holies," and asks, "Have you such a key?" and says, "If to withhold it not, for we are in pursuit of it." Now we think the great mass of mankind are consciously or unconsciously also in pursuit of that same key. And thousands have found it, but are entirely unconscious of the

real nature of the precious gem discovered, and they unwillingly hold it in their hands; and that they only need to be shown how to use it, to enable them to gain admission to the glorious temple sought, there to be filled with that holy and calm delight that emanates therefrom. There are thousands of good, honest and liberal persons scattered all over the country—from one end to the other, and from side to side, who though not engaged in deep study and perhaps who

do not feel inclined, qualified or called upon to write books, for the papers, or travel and lecture on our philosophy, or their own discoveries, or to demonstrate by their medi-
umistic powers the truths and lessons of Spiritualism, yet who are endowed by nature and perhaps also by spiritual influx, with the power to make money, and have done, and are still doing so, and who would consequently rather pay others liberally for doing the teaching they would like to have done,

in order to give the knowledge of this key to the world, as we see and understand it, and at the same time do justice to and by ourselves and others dependent upon us, and at the same time comply with the demands of the needs of men and the age in which we live, we have resolved to travel and lecture on this subject to such communities as are willing to pay for our efforts; and in this way exchange the products of our past and present labor with them for the product of

Good Tests.—A large muscle box weighing fourteen pounds was next held in the Doctor's left hand, above the edge of the table, in full view of all. A hand was then distinctly seen to pass between the lid and the box, grasp the handle and wind up the works. The handle was moved backwards and forwards several times, accompanied

by well-known sounds of wailing. The Doctor's right hand was on the table in view of all. The moment each manifestation ceased, and frequently before that we looked under the table, and saw nothing there to account for the phenomena. We never lost sight of the Doctor's hand for a moment. There was no unnatural movement of his body, and he did not request us to sing.

The above occurred at one of Dr. Monck's

seances in London, and what better evidence of direct spirit control could be desired. Notwithstanding his fine mediumship, he too, has been arrested, and must pass through a severe ordeal like Slade. Mrs. Markee of this country, who is also a very fine medium, is under arrest, and her trial will take place soon in Rochester, N. Y. The manifestations in her presence have been more wonderful than those given through the mediumship of Slade, Mottuck, or any other medi-

um of ancient or modern times, and though she is in poor circumstances, no systematic effort has been made to assist her. While we rejoice to know that the Spiritualists are rallying to the defense of Slade, who is a splendid medium, why should they be so lukewarm towards a medium who far surpasses him in certain phases of mediumship, and who is in deep trouble? We suppose it all arises from the fact that assistance conferred on those in the distance

makes the act "more brilliant;" like the Orthodox who assist the unfortunate of Africa, while those near their houses of worship at home are neglected. Of course, assist Dr. Slade all in your power, and at the same time remember Mrs. Markee.

A Card.—To all the friends in Kansas, Missouri and Minnesota. Greeting: To you, each and all in the first mentioned State; whose acquaintance I have had the pleasure of making, I send you assurances of my

gratitude and grateful remembrance, and shall hail the day with joy when my steps shall again be bent towards your happy homes and cheerful faces. I would gladly write to each one of you, but that is impossible, even by the simple postal card. Some time I am going West again to aid the cause of Spiritual truth. And to those hundreds of new faces that I am soon to meet, and to those numerous friends whose acquaintance I am soon to make, beneath

the bright skies of Minnesota, allow me to say, that I come among you with a devotion to your heaven-born cause that knows no bounds. I have no ax to grind, no party, action or "side issues" to advocate, but like our forefathers in their devotion to the cause of independence, I am ready to pledge, if need be, "life, property and sacred honor;" for "live or die, sink or swim," though I starve or freeze in the attempt, I sacrifice my all upon the altar of Spiritualism for the benefit of my fellow men.

Special Providence.—Clergymen who see a special Providence in every event, whether it tends to their own literal or figurative exaltation or to the confusion of their enemies, are comforted over the Brooklyn fire. Divines who recognize a judgment in the Brooklyn horror, read their Bibles to little purpose, or they would learn

better. When men undertake a set defense of the doctrine of special avenging Providences, as illustrated by such cases as that in Brooklyn, they are certain to involve themselves in a maze of logical difficulties, from which there is no escape except by retraction. Taking their own standpoint, and surveying the late disaster as a judgment on theatre-attendants, what shall we think of that dreadful disaster at Holyoke? or that most fearful occurrence of the kind in modern times, the explosion at the "desolate"

church in Santiago, Chile, when two thousand devout worshippers died in one hour by fire and smoke? Doubtless the same narrow-mindedness that prompts men to consider the operations of natural laws as judgments, will lead them to look upon these last two calamities in the same light, since both churches were Catholic, and only Romanists were burned; but this is a view which will hardly pass current with the world, nor will it long satisfy the followers

of these ultra-particular and self-appointed declarers of the will of the Almighty.—*Globe-Democrat*.

And how about the late railroad disaster, wherein human beings were horribly killed or maimed for life? What minister of the Gospel is contemptible enough to assert that divine providence caused it? If any, don't "shoot him on the spot," but let the little ass bray. He is harmless! Such assertions don't

the ordinary method.

Woods: Take Notice.—T. J. Woods of Star-

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NO. 20

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[illegible]

BOOK REVIEWS.

THE NATIONAL JEW. DAVID. Interesting Jewish Beliefs. Revisited by Hudson Taylor.

Dr. Aaron Hahn, Rabbi of the Tifereth Israel Congregation, New York, has recently published a book entitled, "The National Jew." It is of interest to know how the Jew himself understands the Old Testament Law and its requirements. Rabbi Hahn may be considered as authority in this matter, and his book gives in concise and clear views of the thinking portion of his people.

He says:—Religion is the consciousness and the adoration of a Supreme Being, and the science of things divine.

"The Bible, written by men as every other book, is of human and natural origin. It is the product of the religious genius of the Jewish nation of old."

"God has never spoken to men in any human or vocal language. The efficacy of the laws of nature, the urging force of the truth, of justice, of liberty, of beauty, of goodness and generosity, is God's voice, and it is who appreciate these things themselves, conscientiously, hear the voice of God, just as we do and distinctly and in the same manner as Moses or the prophets of old."

"The reason, the conscience, the ideas of truth, of justice, of liberty, of beauty, are called angels. The same are called benefactors, the prophets, the priests, and the teachers, angels of God."

"What is Satan? The obstructors to a good cause, and the evil propensities of men are called Satan."

"In our religious life we shall be actuated together by the expectations of reward, nor by the fear of punishment, only the consciousness, the love, and the adoration of our dignity as men and Israelites ought to be the main, the higher aim, the sweetest reward, for our religious works ever so hard or difficult."

"God is the eternal, infinite space and the soul of the Universe. Immortal and above any resemblance to man, is wisdom, the will, the love, and in perfect unity."

"Between God's and man's attributes there is no equality whatever, only a similarity of names, therefore is silence recommended as the nearest approach to God."

"God can not do anything; God's might would not be in unity and conformity with his wisdom if he could do anything."

As God's might is revealed in his wisdom, so shall play only for things that are not foolish to us, but things that are good or believe in miracles. God has worked marvelous things, but has never worked miracles."

"The miracles of the Bible, Talmud, and other books, which are absolutely against reason, against historical course and against the natural laws, we may consider as fables, as traditions, and as the work of the imagination. But we may believe in them, if they are to be interpreted as the work of nature, or if we can suppose that they were effected by lost arts, or natural forces unknown to us yet."

Judaism can always be reconciled to science for knowledge is the main aim of Judaism. The Rabbinic never refusing to acknowledge facts and real knowledge; whenever facts conflict with traditions, or at subjective views, they abandoned their personal views and followed by any way to make the truth more acceptable and to give it in the Bible a point of support."

The Rabbins have maintained "The eternity of matter, and variation of species, is taught in the Talmud, and is also the rise of life from inorganic matter."

"Man's body has no resemblance to God whatever."

"Man, composed of a body and soul, has to take care of either. If we can do so by self-preservation, self-knowledge and self-respect."

"In general we have these duties towards our fellow men: First, to be just towards them; secondly, to respect their rights; thirdly, to love them."

"The golden inscriptions of the code of Moses are, 'one law for you and for the foreigners within your gates.' Love thy fellow as thyself. Do not be arrogant as thyself."

"Man is from nature pure and good, 'original sin' and no depravity contaminates him, till his passions and evil propensities and the bad example and influence of his fellow men stain his character and the purity of his soul."

Here is a most admirable solution of the question over which many reformers have stumbled. Does the justice of religion mean being able to control his acts only, but not their consequences, has no right to do anything that is wrong, but is under no obligation to do anything that is good. According to the teachings of Judaism, good ends do not justify evil means."

"This is a grand solution of the question, giving the true reason for our unwearying concern of our acts and their consequences. We can not control them, but our acts are at least measurably under our will, and if we do right unwearyingly whatever the result may be we have done our duty."

But the thought that will most mark the strange anomaly of the entire absence of any allusion to a future life. In this statement of the Rabbins, of religion no mention is made of spirit existence! In the German portion of the book, however, it only indicates that the angel is aware of this existence."

He would have us understand that angels are only personations of principles, such as wisdom, love, justice, and so on. They are grave there is a silence more profound than the tomb."

It is to be hoped that Dr. Hahn in the book he promises, will tell us what his people believe in regard to the future life, if they united the antagonistic acts into which they were divided two thousand years ago, or has united the past and the future as we are to infer from his silence, and in this life the same as in the next."

Dr. Hahn has made an admirable little book which will be interesting and profitable to all who desire to become acquainted with the doctrines of the Jews.

WATTS AND THEIR AUTHORS. By Alphonse B. Watts, M.D., N. Y. and London, 1886. Published by J. B. Lippincott & Co., Phila.

other gems not less admirable. "By Hy and by" is even more beautiful, because more joyful.

M. W. Clark's ringing song, "The World is a Battlefield," is here. James G. Clark's grand and enchanting songs, "The Beautiful Hills," "The Mountains of Life," and others by the same author glow in the equated beauty. Mrs. Mary F. Tucker's "The Children and the Drummer Boy" by Charles M. Dickerson, and the exquisite things by Margaret E. Sanger, are the crown of the volume. We can not mention more. There are a few less than one hundred and fifty poems and not one poor one in the collection.

SUBTLE AND INLAID WORK. A complete and practical manual on how to weave the tape. Illustrated. This is a 4c. cloth, price \$1.00. Wm. Whitcomb Publisher, 50 Lake St., Chicago.

No sinner has the fever somewhat abated for one form of amusement or profit than the caltrops, "Demand," rings up another which sweeps the boards even more furiously than its illustrious but defunct predecessor. These, too, is a noticeable improvement.

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On December 19th, 1886, the ceremony performed by the Rev. Dr. Wm. L. Breckinridge, minister of the Free Church, Pleasant Hill, Mo., is made in the *Courier* of that city.

Of the brilliant statement, physicians and divines who were present on the occasion, says one of the authors, "The Rev. Dr. Breckinridge, minister of the Free Church, Pleasant Hill, Mo., is made in the *Courier* of that city."

In her early years Mrs. Buchanan enjoyed all the advantages that attach to the family of a physician, and she was educated and reared, throughout her life, in the most refined and cultivated circles. She was married to a man who was less a favorite at the young grew than in the sunny days of her youth.

Mrs. Buchanan was a communicant of the Episcopal Church, and she was a member of the church in New York City. She was married to a man who was less a favorite at the young grew than in the sunny days of her youth.

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FRANK BAKER, N. W. GORDON, MEAT MARKET, BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, 111 N. W. CORNER OF CHICAGO AND WABASH STS., CHICAGO.

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JANUARY 27, 1877.

the shallow pretenses of men and women whose interests are foreign to that of a medium and the cause he is an exponent of. There is scarcely one that has not been broken up and had their business ruined time and time again, by these shallow, self-pretenders and whilom friends.

And Spiritualism, have from the day of the first tiny raps at Hydesville, been beset by vampires and knaves, as mean and unprincipled as ever disgraced any of the co-

The remedy is by the united fostering care of the better class of Spiritualists, organically exerted.

Presumptuous Ignorance.
A specimen of which the Orthodox revivalist furnishes; and with truth it may be said the priesthood of all ages of the world.

have arrogated to themselves the place and position of dictators to man and to God.

Now, there is Bro. Moody, who is not

Spiritualist; oh, no! and has no knowledge upon the subject of the condition of the soul or spirit in spiritual life—he would respond with scorn and contempt the accusation that he did have the least bit of know-

edge about it, especially if it were said that he had gained that knowledge through investigation of natural phenomena; yet he has taken it upon himself to say that "N

unregenerate son will ever after death see the face of his godly, and praying mother (Times report Jan. 1st, 1877), which is a conclusion of fact involving eternity, and which to be established, requires proof first: the

some sons of godly and praying mothers remain in a state of "unregeneracy" for a eternity to come after death; and, secondly, that there is an insuperable barrier between

all unregenerate sons and their godly and praying mothers, which is to remain throughout all eternity.

Now we venture to say that to sustain these statements, this self-appointed apostle

of the Most High, can not bring a scintilla of proof; and as bald assertions, mere they can have no lodgment as truth in the thinking mind. ~ But Mr. Moody does not

think; that is not his business, and besides, if he did think he would be in danger of losing his own soul and also be unqualified to save others—from thinking.' No doubt he has been told at some time in his early

life, while laboring under great mental excitement and the subject of "a psychological epidemic, that one Jesus Christ was sent to this world to be killed and sent out of

again, because God had been wicked and foolish enough to make man in such a bungling manner, that he was unfit to live in any place in the universe after death, except a lake of Hould fire a bottomless pit.

some other congenial (?) abode; and the poor fellow has been laboring under the hallucination ever since. Let us pray for his salvation from this blighting thralldom. Had

not been for his high comprehension and insight (?), or something about him that enabled him to be "influenced" by the spirit of the Lord, he would have been an "unregenerate son" to-day, and then his "coolly an-

praying mother" would have been pleased to know that her once innocent babe should never be permitted to look upon her serene and tranquil countenance again, and th

The great wonder is that every mother heart in that vast audience, who were insulted by the blasphemous and ungodly thought

did not give united expression to their true and natural impulse and brand the association as it deserves—a monstrous lie on humanity!

But there is hope for Bro. Moody, as there is for every human being. It may take untold ages for his soul to get out from under the cloud, but so sure as the sun shines, an all-wise Parent has placed man in a road

of unceasing progress and linked him with a long line of onward marching souls, and if he but do his duty while in this time-bound sphere he may rest assured that he

We do wish that Bro. Moody and all mankind would get converted to Spiritualism and the beautiful truths it gives us.

A RELIGIOUS ENDORSEMENT.
 "One of the Handsomest Papers in the Country."

"The RELIGIO-PHILOSOPHICAL JOURNAL, the organ of the Spiritualists, published in this city, marked the first issue of the new year by appearing in new handsome

type. The present "dress" is a decided improvement over the old one, and makes the JOURNAL one of the handsomest papers in the country. It is otherwise also improved.—*Sunday Times, Chicago, Jan. 11th.*

Bro. Storey spends much money and employs the best talent, to make his Sunday edition a truthful organ for sects and societies. During the earlier years of his undertaking the clergy and

priesthood endeavored to injure his paper because it not only "never told a lie," but also ferreted out and informed their heretofore confiding parishioners of many truths supposed to be forever hidden. Now we

the RELIGIO-PHILOSOPHICAL JOURNAL (take these pious (Y) fellows after the TV has scored them into contrition, and kindly teach them the grand truths of the Philos-

phly of Life, they feel differently. The leaders of Orthodoxy while still regarding the *Times* with more fear than love, have learned that it is better to submit to fate and the whims of the age. They now seldom de-

in invective and vituperation when speaking of this lanceet which though cutting

to look thoroughly demonstrates many popular theories
be understood and believed, and at the same time gives a
total library for phenomena classified.

Y. Fakhmakh is a thorough believer in spirit communication,
teaches in this work, the reader controls in a demonstra-
tion. 220 pp., 16 pages—price, \$1.50, postage to mail.

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great assistance will be obtained at the moment of the
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